

THE HINDUISM OF THE TJPANISHADS.

Namoh SatcMdananda Hanh.

**Salutations to the God of Truth,
Wisdom and Joy.**

PART I—THE HISTORICITY AND PHILOSOPHY OF THE UPANISHADS.

CHAPTER I, THE ORIGIN OF THE UPANISHADS,

According to *Sri Sankaracharya*, the pioneer of the *Post-Gita* philosophers and sages of India, the one supreme and sacred mission of whose life was the revival of the system of religion taught in the *Upanishads*, systematised in the *Brahma Sutras* and made practical in the *Bhagavadgita*, the word *Upanishad* is formed by *up + ni + sad + kni?*, meaning that which destroys ignorance by revealing the knowledge of the Supreme Being and cutting off the bonds of *avidya* or ignorance. The *Upanishads* are elaborate and thoughtful theological treatises on the nature and attributes of the Supreme Being, His relation to us and the world, and our relation to Him. They are believed to form an integral part of the *Vedas*, the most ancient and the most honoured and authoritative religious and theological lore of our scriptures, which forms

the foundation of the whole literature of India and which has been handed down to us in an unbroken succession from the earliest times within **tlie** recollection of man by oral tradition from generation to generation before their embodiment in books which is comparatively a recent occurrence.

The **Vedas** are said to contain, at least in a **germinal** form, all the conceptions that have found expression in the later thought of the nation. They are supposed to be the **first** Important utterances of the human race, revealing, as they do, its earliest thoughts. They were thus, as **Uley** still are,